THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead" (I. COR. 15: 20, 21).

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EDUCATION.

BY PRESIDENT BRIGHAM YOUNG.

WHEN we speak upon education, it is not to be understood that it alone consists in a man's learning the letters of the alphabet, in being trained in every branch of scholastic lore, in becoming a proficient in the knowledge of the sciences, and a classical scholar, but also in learning to classify himself and others. It has been hinted that education commences with the first dawn of knowledge upon the faculties of the child, and continues with it until death. But I will trace it a little farther back still, and say that education commences with the mother and the child in connection. I will state the facts in the case as you will find them to be hereafter, in the education of your children. It depends in a great degree upon the mother, as to what children receive, in early age, of principle of every description, pertaining to all that can be learned by the human family.

If your children do not receive impressions of true piety, virtue, tenderness, and every principle of the holy gospel, you may be assured that their sins will not be required at the hands of the father, but of the mother. Children have all confidence in their mothers; and if mothers would take proper pains, they can instil into the hearts of their children what they please. You will, no doubt, recollect reading in the Book of Mormon of two thousand young men, who were brought up to believe that, if they put their whole trust in God and served Him, no power would overcome them. You also recollect reading of them going out to fight, and so bold were they, and so mighty their faith, that it was impossible for their enemies to slay them. This power and faith they obtained through the teachings of their mothers.

If I do not learn what is in the world, from first to last,

somebody will be wiser than I am. I intend to know the whole of it, both good and bad. Shall I practice evil? No; neither have I told you to practice evil, but to learn by the light of truth every principle there is in existence in the world. Every accomplishment, every polished grace, every useful attainment in mathematics, music, and in all science and art belong to the Saints; and they should avail themselves as expeditiously as possible of the wealth of knowledge the sciences offer, to every diligent and persevering scholar.

We are the guardians of our children; their training and education are committed to our care, and if we do not ourselves pursue a course which will save them from the influence of evil, when we are weighed in the balance we shall be found wanting, and the sin will be laid at our doors. In the experience of our lives we are taught many principles that are worthy the attention of the most intelligent on earth. The first great principle that ought to occupy the attention of mankind, that should be understood by the child and the adult, and which is the main-spring of all action, whether people understand it or not, is the principle of improvement. The principle of increase, of exaltation, of adding to that we already possess, is the grand moving principle and cause of the actions of the children of men. No matter what their pursuits are, in what nation they were born, with what people they have been associated, what religion they prefer, what politics they hold, this is the main-spring of the actions of the people, embracing all the powers necessary in performing the duties of life. Shall I sit down and read the Bible, the Book of Mormon, and the Book of Covenants all the time? says one. Yes, if you please, and when you have done so, you may be nothing but a sectarian after all. It is your duty to study to know everything upon the face of the earth in addition to reading those books. We should not only study good, and its effect upon our race, but also evil and its consequences.

Let good schools be established throughout all the settlements of the saints in Utah. Let good teachers, who are Latter-day Saints in principle and at heart, be employed to educate our children. A good school teacher is one of the most essential members in society; he relieves parents, in part, of a great responsibility and labor; we should, therefore, make the business of school teaching a permanent institution, and the remuneration should be in amount and in kind equal to the receipts of our best mechanics; it should also be promptly and willingly paid, and school commissioners and trustees should see to it that teachers are properly qualified and do earn their pay. Could I have my wish, I would introduce into our system of education every real improvement; for all the great discoveries and appliances in the arts and sciences are expressly designed by the Lord for the benefit of Zion in the last days, and would be for the benefit of

all mankind if they would cease to be wicked, and learn to acknowledge the hand of God in all things.

It is not the optic nerve alone that gives the knowledge of surrounding objects to the mind, but it is that which God has placed in man—a system of intelligence that attracts knowledge, as light cleaves to light, intelligence to intelligence, and truth to truth. It is this which lays in man a proper foundation for all education. We are at present low, weak, and groveling in the dark, but we are planted here in weakness for the purpose of exaltation. It is at the time of the formation of the tabernacle of flesh, that the education of human life commences. Our traditions lead us to reflect upon death as we formerly did, and to suppose that this life is only designed to prepare us to meet the last moments of the dissolution of the body. This life is now the only life to us; and if we do not appreciate it properly it is impossible to prepare for a higher and more exalted life. We live to-day to prepare for life to-morrow; and if we are prepared to live, death is divested of its terrors, for we die only to live in another condition. In fact, if we only appreciate this life we will never die. Our bodies may sleep in the grave for a short time—the earthly particles of this tabernacle will return to their mother earth—but that ever-living power within us will never sleep, and we shall receive our bodies again. We are trying to improve ourselves in every particular, for God has given us mental and physical powers to be improved, and these are most precious gifts; more precious are they to us than fine gold. God is our Father, and He wishes His children to become like Him by improving upon the means He has supplied for this purpose.

"In reality there can be no miracle, only to the ignorant."

"The glory of man is fleeting as the twilight, and like the 'baseless fabric' of a dream, it vanishes away."

"I will mix my works with my faith, and watching with my prayer, and reap the benefits of their united operation."

"Do you suppose that after a man has refused to fulfill his calling, he can retain the spirit of truth, and stand? *He cannot.*"

"In reality, the inhabitants of the earth do not vary so much in their sentiments, as they do in explaining them to each other."

"Judge not each other rashly, for you will find that ninety-nine wrongs out of a hundred, committed by men, are done more in ignorance than from a design to do wrong."

"The greatest mystery a man ever learned, is to know how to control the human mind, and bring every faculty and power of the same in subjection to Jesus Christ."

"I will tell you what I think of the whole of the devil's company on this earth—if they will just keep out of my path, I shall be glad, for I never want to see one of them."

"If you first gain power to check your words, you will then begin to have power to check your judgment, and at length actually gain power to check your thoughts and reflections."

"When evil is present with us, we must overcome it, or be overcome by it. When the devil is in our hearts, tempting us to do that which is wrong, we must resist him, or be led captive by him."

"Furthermore let me remark, I am not ashamed to expose and oppose the iniquity of men, though they may stand in high places; neither was Joseph Smith. Let death come, no matter for that, who cares for it?"

"There is not knowledge enough among sectarian ministers to tell you why God suffered sin to come into the world. You have been told the reason why—that all intelligence must prove facts by their opposite."

"It is the Deity within us that causes increase. Does this idea startle you? Are you ready to exclaim, 'What! the Supreme in us!' Yes. He is in every person upon the face of the earth. The elements, that every individual is made of and lives in, possess the Godhead."

"Never act in haste, but let your actions always be the result of mature consideration. 'Do not hurry me' is one of the prominent characteristics of my history. I frequently exhort the brethren *not to be in a hurry*, for we shall not stop here; we are only hunting for the grave, and there is no fear but we shall find it."

"Let us be kind to each other, and cultivate the spirit of peace, and seek diligently to know the will of God. How can you know it? In matters pertaining to yourselves as individuals, you can obtain it directly from the Lord; but in matters pertaining to public affairs, his will is ascertained through the proper channel, and may be known by the general counsel that is given you from the proper source, the holy priesthood."

"When did tyranny ever cause repentance of evil? Never. It produces crime. When men are infringed upon in their rights and tyrannized over, they are proud to rise in their might and declare, 'We will do as we please, and will let you know that we will have the ruling of our own rights and dispositions.' Tyrannical power may possess the ability to behead them, hang them, or sentence to prison; but resolute men will have their will."

FUNERAL OF PRESIDENT A. H. LUND.

All that was mortal of President Anthon H. Lund, beloved Church leader, who died Wednesday, March 2nd, was tenderly laid at rest Sunday afternoon. Services were held in the tabernacle at 2 o'clock, and long before that time the building was

filled to capacity with friends and relatives who had gathered to pay their last earthly tribute to the departed. Various estimates placed the number present at between ten and thirteen thousand persons. While the body laid in state, for three or four hours, over fifteen thousand persons passed the bier, which was directly in front of the speakers' stand. It was surrounded by a profusion of beautiful flowers that completely concealed it, and the stand was draped in white. Seated in the two main sections in front of the stand were members of the bereaved family and relatives; Salt Lake temple workers; officers and employees of the Church historian's office; officers and employees of the Genealogical society; employees of the Church offices and Indian war veterans; trustees and officers of the L. D. S. U.; regents and officers of the University of Utah; officers of the Snow academy; state, county and city officials; officers and representatives of Z. C. M. I.; officers and representatives of the Beneficial Life Insurance company; officers and representatives of the Zion's Saving's Bank & Trust company; officers and representatives of the Utah Savings & Trust company; officers and representatives of the Inland Crystal Salt company.

President Lund's six sons acted as pallbearers, and members of the Council of the Twelve Apostles were the honorary pallbearers.

Despite the simplicity which marked the ceremonies, they were decidedly impressive throughout. The services began with an organ prelude by Professor McClellan, following which the choir sang, "O say what is truth?" President Lewis Anderson offered the opening prayer, and Elder Raymond Williams and the choir sang the hymn "O my Father."

President Nephi L. Morris, of Salt Lake stake, in which President Lund resided, was the first speaker. He said a divine spirit had shone in President Lund's character and life, and that this gospel dispensation has not produced a more sweet and Christ-like man than he. His heart was as tender as a child's, while his intelligence was among the greatest minds of the day. His emanations were of the soul. What he thought counted more than what others said. In spirit he was as pure as the Master's desire regarding his disciples. The wife, daughter and sons have a priceless heritage in his memory.

Elder John A. Widtsoe, president of the University of Utah, was the next speaker. He said he desired to mention President Lund's influence in educational affairs in this city and State. President Lund loved education, and that influenced his whole character. In his early life he laid the foundations of a good education and all his acts showed the influence of his wide reading. It was due to his efforts that the Utah Agricultural College was founded, and he was a wise and helpful regent of the University of Utah. Things that troubled smaller minds passed

him by. The essence of culture is a sympathetic heart, and this President Lund possessed to a great degree. He was a rare man, one of a generation.

Bishop Charles W. Nibley, the third speaker, said it was seldom that such a number of people had been seen in that building, and it was still more rare that such an outpouring of sympathy had been extended, as over the death of President Lund. He was loved by all, and had not an enemy in the world. He was an exceptional man, a true man, a tender and loving man. The elements in him were so mixed that nature might stand up and say to all the world, "This was a man!"

Prof. Willard Weihe rendered a violin solo.

Elder Brigham H. Roberts said the best commentary of any religion is the commentary of a blameless life. Among those who have lived such lives, President Lund will stand high. Elder Roberts said President Lund had published no book bearing his name, although he was Church historian. His work in that office was to direct others. He was peculiarly the right temperament for such work, for he was conservative and open-minded. He had a judicial temperament; he was patient; he loved truth for its own sake. Such were the qualities which he brought to the office of Church historian. In his death the whole staff lost a personal friend. It was a high privilege to have known and labored with him.

Elder James H. Neilson sang the solo: "If With All Your Hearts."

Elder Joseph Fielding Smith the next speaker, said he had been associated with President Lund for many years. He referred to his activities in the Temple, and said he was not only busy in behalf of those who were living, but that many hours of his life were spent in behalf of those beyond the veil. There will be much rejoicing on the other side, because of President Lund's coming. Elder Smith closed by reading a tribute from the pen of Elder George H. Brimhall.

Elder James E. Talmage spoke next. He said unnumbered thousands had heard of and loved President Anthon H. Lund; a smaller number had seen him; a still smaller number had known him, while a smaller number still had known his inner life. Elder Talmage considered himself one of the last group. For a third of a century he had received the blessing of associating with him. To be in his presence was to breathe the purer air of higher, and more ennobling thoughts. President Lund had studied long and earnestly and had reached that state which brooks no doubt of a hereafter. His judgments were clothed in the gentlest and kindliest language. He had been found to be of pure gold.

Elder Orson F. Whitney said President Lund was a Christian gentleman. As one English nobleman said regarding a book he had read: "It has no fault, or no fault that I can find." That

could have been said of President Lund. He was a typical Latter-day Saint. That means that he labored unselfishly for the salvation of mankind and the glory of God. He was a friend of the human race. He thought of others before himself. His name was kindness. As Lord Byron said of another it might be said of him: "The die was broken when he was made."

Professor John J. McClellan played an organ solo, "Nearer, my God, to Thee," and President Grant read a telegram of condolence from representatives of the Bancroft stake in Idaho.

President Charles W. Penrose was then announced as the next speaker. He said he thought President Lund now occupied a position near to God, and that he did not believe his death had ended his existence. Men may live near to God in the flesh, and such a man was President Lund. The Spirit of God was with him day by day. He had been associated with him very intimately, and knew that he had lived close to that which is divine. He had the inspiration which comes from God; he knew whence he came, what he was here for, and where he was going. He was calm, quiet, and self-possessed in his thoughts. The poorest of the poor could go to him and receive help. He was a good and noble man; a servant of God. His body was in the casket, but Anthon H. Lund was not there. President Penrose referred feelingly to the many years they had worked together and to their intimate associations with each other.

President Heber J. Grant was the last speaker. He said he could indorse everything that had been said regarding President Lund. He told of the time when he was chosen to be an apostle. Without consulting with each other, most of the members of the Council of Twelve Apostles had written down the name of Anthon H. Lund. From that day until his death, President Grant said, he had heard no word against him. No matter to what position he was called, he measured up to the requirements of that position. President Grant said all of the authorities of the Church would be glad to bear testimony to the high character of President Lund had time permitted. God poured down great knowledge upon the head of this man. All the wonderful promises in the seventy-sixth section of the Doctrine and Covenants shall be found sealed on the head of Anthon H. Lund. No man ever fulfilled the requirements thereof more perfectly than he.

As a closing hymn, the choir sang, "The Lord's Prayer," with music by Prof. B. Cecil Gates, who conducted.

The funeral cortege was arranged by members of the presiding bishop's office, and proceeded to the City cemetery. Several hundred persons had gathered at the graveside before the cortege arrived and stood with bared heads as the body of President Lund was laid to rest, At the grave the Elite quartet sang the hymn, "Jesus, I My Cross Have Taken," and President Rudger Clawson dedicated the grave.

THURSDAY, MARCH 31, 1921.

EDITORIAL:

THE EMPTY SEPULCHRE.

Upon the approach of Easter, when old-fashioned Christendom used to celebrate the death and resurrection of Jesus Christ, as the chief corner-stone of their religions structure, the sensational preachers among the modern leaders are coming out with their annual evasions and substitutes for the doctrines they should know but do not, and to preach with increasing boldness and unbelief the infidel doctrine of a Christianity without Christ. Dr. Stanley A. Mellor, preaching recently at a fashionable church, in Liverpool, is reported to have asked the question:

"Did Christ rise from the dead in the sense recorded in the gospels, and in the sense that the historic faith of the Church believed?" Speaking for himself, Dr. Mellor said that he did not know whether there was an empty tomb, and there was no man living to-day who did know, and people who said they knew were not speaking the truth. The whole question of the resurrection was shrouded in difficulty and doubt. There was really no knowledge about it whatsoever, and the great mass of the people to-day did not care whether Jesus came out of the grave or remained in it. It looked as if, between the crucifixion and the preaching in Jerusalem, something had happened which altered the whole history of the world. If they asked what it was that happened, their troubles would begin. We did not know. St. Paul, who ought to have known, whose epistles were considerably earlier in date than any of the gospels, who believed in the risen Lord, and that the risen Christ had been in communication with him on more than one occasion, never gave the slightest indication of having heard of an empty tomb. As for himself, Dr. Mellor said, he neither affirmed nor denied a bodily resurrection. He thought it improbable. He neither denied nor affirmed a spiritual appearance, but he thought it more likely than the other. Nor did anyone else—bishops, priests, and deacons, individually or taken together—they did not know. Was there not room for a little honesty in this matter? To say that for Christian fellowship a man had got to believe this dogma, in any sense, was monstrous imposition. We did not know with any certainty whether our Lord rose from the dead, but we did know some things. The first disciples became men of valour by and through some experience that came to them. That very same experience has been repeated many times over in the souls of men from that day to this, and that was what mattered. Jesus Christ stood in His life to-day with the absolute reality of a living personality. That was why he (the preacher) was under the dread commission to preach His gospel. This Gallilean was far too big for their small hearts. He still called in exactly

the same way as He called the fishermen by the lake, and Mary from her paint and jewelry. The lapse of time was nothing. The voice of Jesus Christ sounded in man's soul to-day. One thing the Christian churches to-day had not got, was a living contact with Jesus Christ. They seemed to have lost Him. That might account for their miserable apathies and awful silences.

How any man can assume "the dread commission to preach His gospel" who denies or doubts the resurrection of Jesus Christ, is one of the mysteries with which men, having neither the authority of the priesthood nor the Spirit of God, lie in wait to deceive. It is "a monstrous imposition" for such men to take the name of the Savior upon their lips as teachers and ministers of His gospel: "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16: 18). St. Paul, whom the reverend Mellor seems to accredit above the other witnesses of Christ, admonishes his followers to mark such and avoid them.

At the raising of Lazarus, the brother of Mary and Martha, who had been dead and "lain in the grave four days," the question of the resurrection of the body was answered by a demonstration, and annunciation of the power of Christ that should shut the mouths forever of all who profane His name in an assumption of belief in Him, while denying the resurrection of His body. Read John 11: 23-26: "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Can there be a doubt that the experience, which wrought the change in the disciples, following the crucifixion, was that they saw with their eyes and felt with their hands the resurrected body of their risen Lord? They knew and were bold to say, that He had come forth from the tomb; albeit, continuing in this testimony cost them their lives. What would "the fishermen by the lake" think of a modern professing Christian doubting Christ's resurrection, and in the same breath asserting a like testimony of His divinity, which had made them His disciples and advocates unto death? Out upon such hypocrisy!

To deny the resurrection of the body is to deny the prophets, who wrote and spoke as they were moved upon by the Holy Ghost; is to deny the predictions of Jesus made throughout his mortal ministry; is to deny the testimony of his apostles and others who lived, traveled, ate, and slept with him after his body came up from the tomb. In a word, it is to deny the possibility of life beyond the grave, and the whole Christian doctrine would fall to the ground a vain delusion. For it would be as the Apostle Paul declares, and this applies to Dr. Mellor,

the Unitarians in general, Christian Scientists, and all other modern doubters of the resurrection, as surely as it did to the Corinthians; "the lapse of time is nothing:" "Now if Christ be preached that he rose from the dead, how say some among you that there be no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins" (I. Corinthians, 15: 12-17).

J. F. W.

THE VIOLINIST.

It was a dull, damp day; in fact, it had not been very much better during the summer, and it was now the beginning of autumn. Elder John S. Godfrey was seated in his little room at the conference house, Sunderland. He was writing home to his people in Salt Lake City. He had already written one letter to his sweetheart, but the tenor of the epistle was rather in a spirit of despondency; he told how he had fared during his missionary life, which was now just one year. Having always been used to home life and comforts, and not having traveled a great deal, Elder Godfrey felt the knocks and bumps of a cold, unsympathizing world. It must not be overlooked that elders are human, and have likes and dislikes; and while all have the determination to fulfil honorable missions, there are periods when the powers of Satan appear and try to overthrow the missionary and block the work of the Lord. Such had now come to Elder Godfrey; he seemed to be spending his money and time to no purpose. There had been no converts, so far as he knew, during his mission, at least, no baptisms. In his tracting, doors had been slammed in his face; on the street corners and at open-air meetings people had sneered, "There's a Mormon," even missiles had been thrown at him. All this was bad enough, but sometimes saints caused trouble, by little misunderstandings amongst themselves, which made the young missionary groan in his soul and wonder why these things are. The afternoon wore on; he sealed and stamped his letters ready to post when he went out after the evening meal. As he arose and stretched himself, there was a knock at his sitting-room door, which he opened to admit Miss Effie Hammond. She was a tall girl for her sixteen years, with a beautiful head of short, curly, brown hair and sparkling eyes, that displayed great intelligence. Her parents had joined the Church many years before her birth, and she was well acquainted with its doctrines. She was one of those quiet, unassuming, and studious kind of

girls, speaking little of what she knew or could do; so that not many of the saints nor even her relatives knew that she possessed musical talent and was a coming violinist. It was her father's ambition that some day one of his children should excel in music, and he had not spared any expense upon her instruction, even at a loss to himself, to accomplish that end.

On this particular day, which had seemed so lonesome and dreary to Elder Godfrey, the time had been set for a final demonstration of talent by various pupils in the city, to determine who should receive local honors, and be sent to Italy for advanced instruction in the violin, to be provided by a scholarship in one of Italy's greatest musical academies. Effie immediately delivered her message: "Father wishes me to ask you and your companion, Elder Smith, to come to the city hall to-night and hear my final effort in the musical contest. It is open to the public, and many of the saints and our friends have been asked to come and support me by their presence. Will you come?" "Certainly we will. Elder Smith will be here any moment. We elders are often called upon to bear with the saints their sorrows and trials; we shall surely be delighted to attend at any of their successes." "Thank you," replied Effie, "I hope you will enjoy it. It begins at seven-thirty. Goodbye. I must hurry home and prepare for the event. You will pray for me, won't you?"

It was a few minutes to seven-thirty when Elders Godfrey and Smith seated themselves in the circle of the city hall, to hear the musical entertainment. The program contained at least a dozen numbers, comprising selections on the piano, 'cello, and violin. The audience was brought to order by singing the national anthem. The chairman announced the object of the evening, and read the rules to govern the contest; the decision of the three judges to be final. The first number was by a young man who played the 'cello; his selection a masterpiece; "The Broken Melody." It was beautifully rendered and well received; and was followed by first contestants on the other instruments. There was then an interval of ten minutes. It was during this period that Elder Godfrey put his hand into his coat pocket and found the two letters, which he had meant to mail. He thought he would do so on the way back to the lodge, and that he must not forget it, in the excitement of the evening's entertainment. The interval being over, it was announced "with much pleasure," by the chairman, that Miss Effie Hammond, a young lady of sixteen years, was on the program for the next turn. The curtain went up, and the young student came slowly to the front of the platform. She played a portion of "Cavalleria Rusticana." The audience was so pleased they demanded an encore. Once more the curtain went up, all eyes were directed towards her. She indeed looked beautiful, dressed in white, with a small flower in her bosom, and the richness of the brown-colored violin in her

hand, in pleasant contrast. She hesitated a moment, then her fingers touched the strings, the bow sweeps gently across the violin in a few firm, soft notes, whose evident power sets the audience at ease and made them feel that all was right with the young musician before them. Then a sudden burst of melody and the audience was spell-bound; the most glorious music delighted their souls. The violin seemed a thing of speech. The judges leaned forward and strained their ears to catch every note. Elder Godfrey leaned forward, too. He had forgotten his letters and all they contained; he had forgotten his own troubles in the splendid success of this young girl. He thought of the hours and days she must have spent in practice; her playing showed the great patience; it seemed possible that she would, by perseverance, surely rise to the dizzy heights of fame. Listen! she is improvising, her body swayed with the music, her bow passed more rapidly over the strings, the earth changed from winter to summer, beautiful sunlight seemed to appear, then gentle breezes waft to and fro through the air; there were mountains and dells; "there were flowers and trees, bevies of birds, and swarms of bees—there were cities, with temples and towers"—all these pictured in glorious music; melody followed sweet melody, until the changing notes became more heavy and dreary. Then Elder Godfrey saw the whole scene change. Instead of sunshine and peace, there was envisioned war, rough skies, angry seas, peals of thunder, streaks of lightning, torment of soul and pain of body, sinful humanity swept on and on into the very jaws of death, without hope of the future or of salvation. Of a sudden light came; the music was slower, calm and beautiful. This inspired girl had introduced, at the close of her improvising:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand:
We feel it a pleasure to serve Thee,
And love to obey Thy command.

The storm of applause that greeted Miss Hammond, at the close of her effort, was beyond all expectations. Her playing had won the hearts of the people; every note had been perfect; the tones produced were full, sweet and beautiful. The judges, of course, decided in her favor; she received all local honors and a scholarship in one of the great Italian musical academies. At the close, many friends went forward to congratulate the young violinist. It was with some difficulty that Elders Smith and Godfrey reached her and expressed their appreciation and best wishes for her future. Looking into their faces she said: "Thank you, ever so much, I shall always remember you and the saints for their interest and

sympathy, for your prayers, and all that you have done for me." The elders, on their way to the lodge, talked over their surprise and the pleasant evening they had enjoyed; but back in the mind of Elder John S. Godfrey had come a peace that "passeth all understanding." He was converted by the violin. It had spoken in a new language of a beautiful world, pure from the hands of the Creator; then of a world groaning in sin and unbelief; then of patience and hope and a glorious Millennium. Should he mail those letters? No, they would never be mailed! In their stead he would send words of joy and comfort that would cheer and bless; that would bring a smile to his mother's face, love and hope to the heart of his sweetheart and "well done, son," from the lips of his father. His motto henceforth should be: "I'll go where you want me to go, dear Lord, I'll be what you want me to be." He felt now that the Lord required him right here in England, to preach the gospel to his children, a gospel of peace and of love. "I'll stay not two years, but twenty-two if the Master requires me," was in his thought. The two elders arrived at their lodge tired, but feeling that it was the end of a perfect day. Before retiring for the night Elder Godfrey wrote in his missionary diary words that would remain as a sweet remembrance of a red-letter day in his work of the ministry: "The Glory of God is Intelligence! Our heavenly Father has shown this to me. He certainly has endowed little Effie Hammond with much of that glory. She will ever be remembered by me as—The Violinist."

Hull. ROBERT H. SUMMERS.

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held at Manchester, March 20th, 1921. There were in attendance President George Albert Smith, his wife, Sister Luey E. W. Smith, and their daughter Edith; Elders Junius F. Wells, John A. Burt and Elbert R. Curtis of the Liverpool office; President Thomas L. Redford, Elders George H. Hansen, Luke Briggs, Claudius W. Hinckley, John A. Donaldson, Leo V. Worsley and Walter Roberts of the Manchester conference. A peaceful influence characterized all meetings, and the several gospel discourses, together with the beautiful sacred solos rendered, indeed furnished a spiritual feast to all. Many interested investigators were present at the afternoon and evening meetings, thus affording ample recompense for the efforts put forth in advertizing the conference.

President George Albert Smith gave many words of encouragement to the saints, and exhorted all to remain true to the covenants which they have made with their heavenly Father, "for the time is not far distant when men shall stand before the judgment seat of God and render an account of the deeds done in the flesh."

President Thomas L. Redford, as president, and Walter Roberts, as traveling elder of the conference, were honorably released. Elder George H. Hansen was sustained as president of the Manchester conference.

Thanks were extended to Sister Elizabeth Simpson, and the respective Relief Societies, for the delightful luncheons served to all, and to saints and friends, who gave of their talent in rendering beautiful musical numbers.

FROM THE MISSION FIELD.

Baptisms.—At London, Thursday March 10th, 1921, Mrs. Edith Helen Mason and daughter, Helen Edith, and Mrs. Ivy Pearl Panzer were baptized by Elder William Hunt. Sister Panzer's husband was baptized a few weeks ago.

Releases.—Elder John E. Cottam was honorably released March 16th, 1921, to return home at his convenience. He proceeded to London, and goes thence upon a tour of the Continent.

Elder Walter Roberts, March 2nd, 1921, was honorably released as traveling elder in the Manchester conference.

Elder Thomas L. Redford, March 20th, 1921, was honorably released to return home. He sailed March 24th, per s.s. *Empress of Britain*. He was accompanied by Elder John A. Burt, who has been called home.

Re-organization.—On Sunday, March 13th, 1921, President Ernest H. Kearl and Elder Osmond C. Crowther attended the Darlington branch for the purpose of reorganizing it. Brother George Tait, former branch president, who is leaving for Zion with his family in the near future, was released from all offices with a vote of thanks from the saints. Brother Thomas Dinsdale was set apart as president; Elizabeth Wilkinson, clerk; Francis Sanford, Sunday-school superintendent; Violet Dinsdale, librarian; and Hilda Johnson, organist and clerk; Thomas Dinsdale and Francis Sanford, teachers.

Socials.—The Liverpool branch Relief Society held a delightful social at Durham House, on March 16th, 1921. The hall was filled to its capacity, and a substantial sum realized for the society's fund. An interesting program was given under the direction of Elder Wheeler, who delivered an interesting welcome address and explained the purposes of the society, for the information of the many strangers present. The program comprised songs, and instrumental selections, and two very creditably performed dramatic sketches. All the performers acquitted themselves excellently, to the delight of the audience. Refreshments were provided, and a happy evening enjoyed.

At Hucknall, March 19th, 1921, a very interesting and enjoyable social was held, President Virgil B. Stallings presiding. Elders Harold E. Brough, Charles H. Last, and John Max Toolson were in attendance. An instructive and elevating program had been arranged, into which all entered with zest and a desire to give to all present a good time. After the music, games were enjoyed by those able to remain.

March 17th, 1921, the Nottingham branch held their annual Relief Society social. President Virgil B. Stallings presided, supported by Sister Edith Shepherd, president of the society, and her counselors, Sisters Robinson and Hawson. Sister Annie E. Noble spoke on the origin of the society, and gave some interesting facts as to its inception, growth and progress. A varied and interesting program of vocal and instrumental music was rendered, after which refreshments and games were enjoyed. A useful sum was raised to replenish the funds of the society.

Wednesday evening, March 9th, 1921, the Watford Relief Society gave a very enjoyable and profitable bazaar and social. It was held in the beautiful Alexander school. Great credit is due to these faithful Relief Society sisters, who give so much of their time, means, and energy to keep their treasury supplied with means to assist the poor and needy. Their friends turned out and supported them splendidly; by far the largest number present were strangers. Elders Kirkham, Coulam, Tomlinson, and Western sang several numbers, which were greatly appreciated by all present.

Branch Conferences.—A branch conference was held at Nelson, March 13th, 1921. President William J. Starkey, Elders Woodruff, Pingree, Crawford, Patrick and Turner were present. Three sessions were held, at which there were record attendances, especially in the evening. The visiting brethren gave excellent discourses, and all present were pleased with what they heard.

A successful branch conference was held in Liverpool, on February 27th, 1921. President George Albert Smith and the elders of the Liverpool office, President William J. Starkey, elders J. Fred Pingree, and Arthur L. Crawford, of the Liverpool conference, were in attendance. Three sessions were held, and were all well attended and enjoyed by those present.

The annual branch conference of the Blackburn branch was held March 6th, 1921. There were in attendance. Elder Junius F. Wells, President William J. Starkey, and Elders Woodruff, Pingree, Crawford, Patrick, and Turner, of the Liverpool conference. The morning session was especially interesting; several good numbers were given by the Sunday-school children. In the afternoon and evening the time was occupied by the visiting brethren.

The Barnsley branch conference was held March 13th, 1921.

There were in attendance, President Joseph Hamstead, Elders Dan. C. Smedley, William L. Wyatt, Leigh W. Clark, Alvin G. Lovell, Ervin Rawlings, and Homer Taylor. Meetings were held during the afternoon and evening. The general and local authorities were presented by President Robert H. Briggs. The visiting brethren gave short talks on divine authority, the first principles of the gospel, and the personality of God, which were much appreciated by all present.

The Hucknall branch conference, Nottingham conference, was held Sunday, March 12th, 1921. There were in attendance, President Virgil B. Stallings, Elders Abraham Noble, and Annie E. Noble, lady missionary, Brother William H. Mullinger, president of the Eastwood branch. Three sessions were held, the meetings being conducted by Elder Samuel Pears, president of the branch. The mission, conference, and branch authorities were sustained. A good spirit prevailed at all the meetings, which were well attended by saints and investigators.

Sunday, March 20th, 1921, the Eastwood branch conference was held. President Virgil B. Stallings presided, supported by Elders Abraham Noble and John Max Toolson, and Brother Samuel Pears, president of the Hucknall branch. Three sessions were held. The memory work by the children in the morning reflected great credit on those responsible for their training. The authorities were sustained. The sessions were attended by many children, saints, and investigators. Sister Louisa Prior, just returned from Utah, spoke during the evening session.

DIED.

MARSH.—March 11th, 1921, Sarah Ann Marsh. She was born September 19th, 1837, at Chatham, Kent. Baptized September 9th, 1855, by James Gillenam. Funeral services were held at her son's home and at the graveside. Sister Marsh was a very faithful Latter-day Saint, and beloved by all who knew her.

MCPHERSON.—James McPherson, died in Arizona, U. S. A., March 2nd, 1921. Brother McPherson was a greatly beloved former member of the Glasgow branch. A memorial service in his honor was held there March 13th, 1921.

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